The Church School Teacher

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THE CHURCH SCHOOL TEACHER

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JANUARY 1951

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The Church School Teacher

Vol. XX JANUARY 1951 No. 1

In This Issue

By THE EDITOR

IT is an overworked figure for the new year, this idea of the highway. And when I began writing for this column the words: "Like a highway the year lies ahead, beckoning the church school teacher to follow paths familiar and new," I found myself squirming in embarrassment for its triteness. Better, perhaps, to use the figure of the hoary reaper and the rosy-cheeked baby, even less novel.

The Look Ahead

But what is new about the new year? Resolutely therefore I began again: "Like a highway the year stretches before us, beckoning the teacher to follow trails familiar and new." And continued: "Some teachers will go fast when the signs warn slow. Others will crawl along when the signs invite 50 M.P.H. Some will plod only the familiar ruts with never a risk or thrill. Others will try new roads and come on breath-taking vistas."

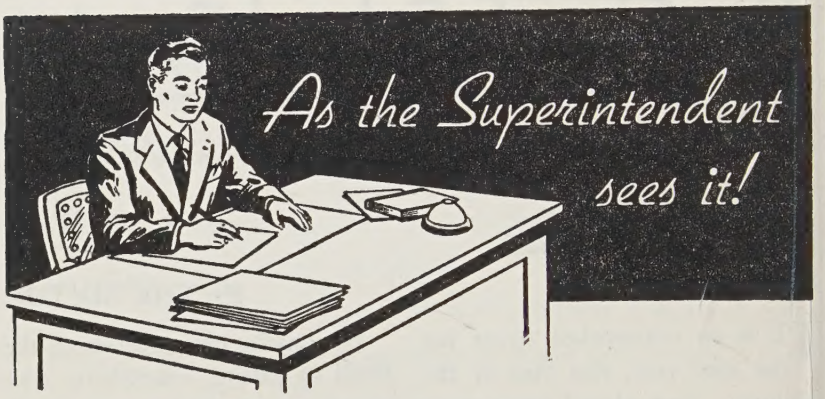
New paths, new experiences, the thrill of getting somewhere, trite or not, we want it for your church school in 1951. So we call this issue, *The Look Ahead.* We blaze no new trails. On the contrary, we show you well-traveled highways. And we invite you to use them if you are not doing so already.

More Is Needed

The Sunday school session is the extent of many a child's Christian education. As such it is a priceless hour. But something more is needed. What can be done to supplement it?

What can your church school do to carry on a more effective program of Christian education in your congregation and community? In the January and February issues we try to give your church council, your school board, and your staff some helps in formulating an answer.

Happy New Year!



Parish Education Is More Than Sunday School

By DOROTHY HAAS
Ann Arbor, Michigan

NO CHURCH, whether it may be small in membership or young in years of organization, can afford to ignore the place, the need, and the value of parish education. Our Master left us that last great command, "Go, ye, and *teach*." This teaching begins at home in our own congregations before we can consider ourselves qualified and ready to go and teach others.

Lifetime Training

There is a place for all ages in this program of education since there is no graduation from this instruction. Every day, every year, may be considered as a "commencement" whereby one begins to receive a new and fuller understanding of the Kingdom of God. It is a lifetime training school which begins at birth and should continue until the day God calls us to our heavenly home.

There are many churches which feel the need for a more adequate program of formal instruction. What is hindering them from arranging for better education of their membership? We sincerely hope that it is not lack of concern. We would rather think money, helpers, and physical equipment are the reasons. Many think that

the Christian day school is the only means of expanding the educational program of the church, and that if they do not have these facilities they cannot do much in the way of parish education. This is a fine way and should be encouraged wherever it is possible and advisable to have such a means of instruction. But we know that there are many churches in which this could not be done. Does this mean, then, that the whole program must suffer, and that it is excusable for the church to be satisfied with doing very little to educate their members?

Not Enough

In our American Lutheran Church, there was a church of large membership which had a fair-sized Sunday church school, and offered a three-year course of catechetical instruction for its children and another course for adults in preparation for church membership. It was doing what the average church is doing today. But to many in the congregation this was not enough. There were too few participating. Those words, "Go and *teach*" kept reminding some that it was time to do that very thing. They discovered that it was not necessary to build a school, to hire a staff of trained teachers, to set up a big budget. How was it done?

The pastor presented his plans to the church council and to the congregation, who agreed to call a director of parish education to carry on this expanded program. This was done and work started immediately setting up the machinery.

No one can deny that fifty-two hours a year is most inadequate to do satisfactory teaching. There must be something to supplement that which is taught on Sunday morning. Preparation for church membership cannot be given satisfactorily in a three-year period. Confirmation must not be a graduation from all instruction. In all the departments of Christian education success cannot result unless the home is ready to co-operate and show interest in its activities. These are only a few of the problems which an expanded program can seek to overcome.

At Birth

The parish education of the church should begin at birth. Some mother in the congregation will be happy to serve as a superintendent of the Nursery Roll. Our publishing houses furnish helpful materials which can be mailed to the parents from the time the baby is born

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

until he is old enough to enroll in the Nursery Class of the Sunday church school. In addition to this the mothers, and fathers, too, will welcome any additional guidance in training their babies to live as God's children. Study classes have proved popular and helpful. Every opportunity should be used to make these young people feel that the church is sincerely interested in their babies and their problems. Social afternoon gatherings for the mothers and their little ones prove to be happy occasions for genuine Christian fellowship.

Worthy Attitudes

A Nursery Class for the children of two and three years of age is the first introduction to the child of formal religious training. It is not too early to set up three very worthy attitudes: 1. That the child learn to love God's House. 2. That he learn to love God's Book. 3. That he learn to love and know Jesus and his heavenly Father.

From here the Kindergarten, Primary, Junior, Junior High, Senior, and Adult Departments of the Sunday church school should offer the child a progressive teaching, building on the attitudes of the Nursery Class, and preparing for church membership and the member's place of service in the Kingdom.

Since one aim of a parish education program should be to bring about a closer relationship between the church and the home, means should be considered for the instruction of the adults. Classes for parents, meeting at the same time with the regular Sunday church school, are most valuable. These classes can be arranged departmentally and taught by someone who is well acquainted with the particular departmental group being taught. Such classes are especially beneficial for parents of the younger children. Here it is possible to encourage the parents to use programs planned to follow up the Sunday lesson throughout the week.

Adult classes for Bible and church history study should be attended by every member of the church. Such classes will not be a substitute for church attendance if the teacher presents a discussion type of lesson rather than merely sermonizing. We realize that there are many adults who are not able to attend Sunday church school, nor even the morning worship service, because of sickness, work, and the like. The Home Department can be a most appreciated department set up for

the purpose of either taking the Sunday church school lesson or the church service into these homes by means of a tape recorder.

The Plus

Now all this Sunday program is not sufficient. There is too much needed instruction which either cannot be given at all or is not done thoroughly. A weekday training school meeting on afternoons after school, or on Saturday mornings, serves very well to supplement the Sunday church school. This program begins with even the preschool group, two, three, four, and five years, meeting only once a month. These children, "Jesus' Little Ones," can receive further guidance in building those attitudes as designated important in the Nursery Class. It is a fine place to train these little ones who are not yet very socially minded. Here they learn to play and work together, to share, and to co-operate through free and group play and handwork, to receive more training in Bible study through story-telling and singing. Associations are built up here which are very lasting and impressive.

Children of school age, beginning with the first grade, receive training each week. A six-year program previous to the more definite training for confirmation provides ample time for careful, detailed study of Luther's Catechism and the Bible, giving the child a small amount each year during those years when the ability to memorize is at its best. The following program covers this material: *First Grade*, provide a simple catechism on the Old Testament, offering a review of consecutive Bible stories; *Second Grade,* provide a simple catechism on the New Testament; *Third Grade,* a study of the Ten Commandments and correlated handwork; *Fourth Grade,* a study of the Apostles' Creed and correlated handwork; *Fifth Grade,* the Lord's Prayer and handwork; *Sixth Grade,* a "Getting Ready for Confirmation" course in which the first three chief parts of the Catechism are briefly reviewed, and Baptism and the Lord's Supper are studied.

Confirmation Courses

Children of the *Seventh Grade* are members of the Junior Confirmation Class in which the entire Catechism is enlarged upon and either additional Bible stories or early church history are studied. In the *Eighth Grade* the child is a member of the Senior Confirmation Class in which a work book on the Catechism is used and lec-

tures are given on modern church history, church liturgy, requirements of a good church member, etc. In the first six grades the program also includes music, handwork, creative activity in which the pupils are taught how to write prayers, give free prayers, write litanies, etc. A Junior Mission Band program once each month expands their interest to the church at large.

And More

Daily Vacation Church School, Family Worship services throughout the year, seasonal programs, Family Week observances are only a few of the additional activities to assist in the educational program of the church.

Who can carry on this program? A parish education committee appointed by the church council assists the director. A large staff of volunteer helpers is needed and should be given adequate training by the director. A two-year teachers' training class preparing men and women for Sunday church school teaching should be held during the regular Sunday church school period. It should be a requirement of every Sunday church school.

Correlated Work

The parish education program should be correlated with every organization in the church. This will result in a common aim of all church life: "Growing up with Jesus." It is a program which can be adapted to any church. Its benefits and blessings can never be measured or counted. They are too numerous. It is the best way to carry out our Master's command, "Go and *teach*."

A Sunday School Teacher's Prayer

By ROBERT DOLF

Dear Jesus, be my daily Guide,
And help me by Your Holy Word abide.
Please help me, Lord, each day to live
A Christian life so that I will not give
Offense to children anywhere,
Especially to those within my care.

AMEN.

The First Lutheran Choir School

A Youth Program of Service

By LINDEN J. LUNDSTROM
Director of Music
First Lutheran Church, Rockford, Ill

IN the search for new and more effective means of reaching the youth of today, the church has tried virtually every avenue of approach. Some of these programs have been rather successful under certain conditions, but too often the results have been at best temporary.

For centuries the church has had a program within its very bosom which may be an answer to this problem: *the choir school.* In Europe and England choir schools have a history that dates back hundreds of years. The purpose of these schools has been to train the boys for service in the church. That the church was concerned about the spiritual life of the individual chorister is reflected in the centuries-old chorister's prayer: "Bless, O Lord, us Thy servants who minister in Thy temple. Grant that what we sing with our lips we may believe in our hearts, and what we believe in our hearts, we may show forth in our lives, through Jesus Christ, our Lord. Amen."

In Thy Temple

What a glorious privilege it was for the choristers to serve God in His temple. Constantly practicing the Presence of God certainly must have made its imprint upon their lives. The names of those who were the product of choir schools is long and illustrious, and includes such men as Johann Sebastian Bach, Joseph Haydn, and Franz Schubert. The curriculum of these institutions was organized with one object in view, to serve God. What better goal could we ask for our youth than to make them followers of "The Way"?

Famous Choir Schools

The choir school of First Lutheran Church, Rockford, Ill., is patterned after the schools which produced the great cathedral choirs of England, the Vienna Choir Boys, the Regensburg Domspatzen, the Dresdener Kreuzchor, and the greatest of them all, the St. Thomas Church Boys Choir of Leipzig, The Thomaner.

There are, however, two decided differences between these famous schools and the Rockford Choir School. In the Rockford School girls as well as boys are admitted, and there is no screening of the students before they enter. Instead of training a small select group, it is the purpose of the school to reach every child in order to train the entire congregation of the future.

A Fourfold Curriculum

The curriculum is divided into four main divisions, each of which relates directly to the purpose of the school: to serve. One class period is devoted to the *study of the Bible,* and the relating of its message to the life of the child. The lesson plans for this session are taken from vacation church school materials. Generous use is made of sound movies, film strips, slides, flannel boards, and other visual aids. The Bible supervisor also plans a short lesson for the entire school. This is presented during the chapel period which comes at the middle of the morning session.

The second period, called *craft,* gives the children an opportunity for creative expression with their hands. These craft sessions are devoted to designing and making art objects to be used as gifts, doing handwork connected with the Bible lessons, and making equipment for the use of other departments of the school. A gift of several power tools has increased the productivity of the woodworking department.

Music Classes

A third period is devoted to the study of *sight reading and music theory.* Each child is given a thorough music test at the beginning of the school year in order to determine the type of training he is to receive. Every effort is made to keep every child working up to capacity.

The fourth grade children who have not had private piano lessons are given the opportunity to take class piano in the choir school. Each week a different piano student plays the prelude and the postlude for the chapel period. This music is carried over the public address system to the entire school building.

The advanced music class for the postconfirmands includes harmony, keyboard harmony, composition, conducting, and church music appreciation. The school has recordings of *The Messiah,*

The St. Matthew Passion, The Brahms Requiem, The Elijah, as well as many other choral and organ masterpieces.

The Choirs

The fourth period is the choir rehearsal. The children of grades one, two, and three make up the Children's Choir; those of grades four, five, and six the Junior Choir; and those from the seventh grade through the twelfth the Vesper Choir. An A Cappella Choir of select voices is taken from among the ninth through the twelfth graders.

The choirs sing music especially fitted for the respective age levels. The Children's Choir sings chorals and hymn tunes. The Junior Choir sings arias from oratorios and cantatas, two part anthems, liturgical music, hymns, and chorals. The Vesper Choir sings regular church music for mixed voices. The A Cappella Choir sings motets and anthems of the chamber music style.

All of the choirs above the Children's, sing a part of the liturgy each Sunday morning. Once a month one of the choirs also sings the principal music of the morning service. Each of the choirs has regular Sunday evening services for which it supplies the music. The Vesper and A Cappella Choirs are also preparing music for a series of concerts in near-by communities this spring.

Intermediates and Seniors

The first six grades follow the schedule described above. The seventh and eighth grade curriculum is organized to include the junior and senior confirmation instruction in Bible history and Catechism as well as a choir rehearsal. The postconfirmands have a number of electives in addition to the choir rehearsal. These include teacher training, photography, craft, publications, art, and advanced music.

A Trained Staff

The staff of voluntary workers includes the pastor, student interne, the dean, the secretary, treasurer, librarian, music supervisor, Bible supervisor, craft supervisor, six Bible teachers, seven music teachers, five craft teachers, three accompanists, robe mothers, and the director of music who directs the entire school.

The supervisors determine the specific materials to be used and are in charge of the teachers of their division. They also control

the expenditures of their particular department. The school is financed by an envelope system and through special gifts. The sessions run from nine to twelve each Saturday morning of the school year.

Each June the year is culminated with a week at Camp Augustana on Lake Geneva. The choir school camp is set up to include all of the elements of the school curriculum in addition to a well-organized program of recreation.

Build Temples Eternal!

As we train these boys and girls to serve God in His sanctuary, we realize that we are helping them to build "temples eternal," and these "temples not made with hands" will one day be joined together to praise the King of Kings in that great white host which will sing the heavenly Gloria in Excelsis. What a glorious choir that will be when the redeemed Thomaner, Domspatzen, and the singers of all the ages raise their voices to our beautiful Saviour.

Saturday School

By MRS. KENNETH RYSTROM
East Orange, N. J.

"I DON'T know about this Saturday School business," commented Mrs. White, as she chatted with a fellow member of Faith Lutheran Church. "I always thought it was only the members of the Confirmation classes who went on Saturday. Now our church is beginning Saturday School classes for grades 3 through 6, as well as the Confirmation classes."

The Case for Saturday

The local parish paper for Faith Lutheran Church contained an article on the planned Saturday School written by the pastor. Entitled, "Are Fifteen Hours Enough?" the article made the following case for the Saturday School:

"The average child in Faith Lutheran Church attends Sunday

school about thirty Sundays a year. Winter weather prevents some of our children from attending in January and February. Many of the children are away on vacations during July and August. Therefore the average attendance is about thirty Sundays a year. In the Sunday school, the distribution of time is such that our children receive about one-half hour of formal religious instruction each Sunday morning.

"If the typical child of Faith Lutheran Church is present only thirty Sundays a year, this means that he is receiving fifteen hours of religious instruction in Sunday school during the year. Less than one day of the year is given to the study of Christ and His Church. Is this enough time for your child? Our city does not have the released-time program for weekday religious instruction. Many of our children do not attend Daily Vacation Church School. All parents concerned about the small amount of religious education which their children are receiving ought to encourage them to enroll in Saturday School. The children will enjoy it!"

To the Board

In speaking to the Board of Deacons of Faith Lutheran Church about the proposed plan, the pastor had stated, "We are having only the children in grades 3 through 6 because children younger than the third grade usually have difficulty in reading. Also, with our somewhat limited facilities we are not prepared to take care of younger children for a two-hour session.

"We will have one teacher for each grade. We anticipate about twenty children in each grade. However, if there should be only twenty third and fourth graders combined, we will have them in one class. This will also be true for the fifth and sixth grades. Faith Lutheran is fortunate in having as teachers in the Saturday School three former public school teachers who are now homemakers. The fourth teacher is one of our members who has taught in the Sunday school for several years."

The pastor then outlined the program which had been arranged:

9:30-9:45. *Worship Service.* Third and fourth grades will be together, and fifth and sixth grades will worship together. The children will take an active part in the service.

9:45-10:15. *Class Sessions. Bible Study.* Because many of our children do not attend Sunday

school in the summer months we are going to use the fourth quarter of the *Christian Growth Series* for this year. Another year, we may use some of the Vacation Church School materials. The materials of other Lutheran church bodies are also being considered.

10:15-10:50. *Mission Study.* We are going to use the study theme suggested by the Missionary Education Movement. There are study books and teacher's guides for each department. Out of the mission study will come handwork and sharing projects. The theme for 1951 is the "Near East." Last year the theme was Japan and next year it will be Latin America.

11:00-11:30. *Junior Choir.* All children in grades 3 through 6 will be members of the Junior Choir. Not all children can sing, but all of them can learn to understand and to appreciate our Lutheran church service and our hymns. Saturday School will not be dismissed until after the period for Junior Choir.

"The program for the Confirmation classes," he continued, "is not included in this schedule. The children in the seventh grade begin Junior Confirmation instruction. The Confirmation classes have been meeting on Saturday morning. Their schedule will remain the same. Every effort is being made to keep the Saturday School material different from that which is used on Sunday morning."

Who Pays?

"Who is going to pay for this?" asked a board member.

"The funds for Saturday School were included in the church budget for this year under the item of education," the pastor replied. "We are budgeting for it the same as we do for Vacation Church School. Our teachers are giving their services. We estimate that the cost of materials for the year will be about $1.25 per pupil."

The pastor of Faith Lutheran Church had dreamed of Saturday School for several years. Now it was to be a reality.

* * *

"Mother, Mother!" exclaimed Nancy, as she ran through the house in search of her mother. "We had a wonderful time at Saturday School. We're going to have a Junior Choir, and we're making things for the missionaries, and I have to fix the bulletin board, and . . ."

At this point, Mark her older brother broke in, "Saturday School is wonderful!"

Our Saturday School January Looks Ahead to August

By RUTH MERTZ
Parish Worker
St. Paul's Lutheran Church, Toledo, Ohio

GOOD AFTERNOON, Mrs. Johnson. I am the parish worker from St. Paul's Lutheran Church. Has Jim received his letter from the church stating that confirmation classes will begin in another month?"

Mrs. Johnson welcomes the parish worker, and asks her to come in.

"Why, yes," the visitor continues. "I'll be happy to come in. I'm sure both you and Jim may have some questions to ask about confirmation classes."

Yes, it is August! It is time to begin thinking of our fall church program. It is time to make plans to resume our confirmation classes. However, our plans for the fall did not just begin in August. They began last May. Let us go back a few months and review those plans.

Last Spring

Last spring a list of all prospective students was compiled. First, we went through the church records. Then we checked the new members' list. Then we took note of all those who had friends who were without a church home. We asked our confirmation students for the names of their friends who might be interested. We checked our list of prospective members of the congregation. The information from these sources furnished us with a list of possible confirmation students.

The Saturday before Pentecost, the confirmation class members invited their parents and sponsors to attend what is commonly called a public examination, but it might be named "A Review of Faith." The children of both prospective Junior and Senior classes and their parents also were invited. The review of the Christian faith as taught by the Lutheran Church, which the confirmation class had been studying for two years, required the greater part of the afternoon. The two younger classes just listened, but then a preview and outline of the fall's program was directed toward

them and their parents. A period of fellowship supplemented by refreshments followed.

Results

The afternoon bore results. The parents realized the importance of having their children attend catechetical instruction. The children realized after listening to the "Review of Faith" that their knowledge was very limited even though they had been attending Sunday school since they were little tots. The fellowship period helped all to become better acquainted. It helped remove that initial feeling in many children's minds: "But, Mother, I don't want to go to Saturday classes. None of my school friends go there."

That was last spring. Vacations had come along. Not only children, but also parents had dismissed the thoughts of school from their minds. That is why August is an important month. It means calling those parents who did not bring their children to the "Review of Faith" last spring; it means reminding those who did come; and, most of all, it means instilling in the atmosphere of many homes the importance and need for religious education. Yes, it means contact!

That is why during August, each child receives a letter from the church saying, "Vacation will soon be over! One month from today our confirmation classes will begin. Have you made arrangements with your piano teacher? Have you checked with your football coach? Have you arranged other appointments with your doctor and dentist?" Too many times we find these very things occupying even the Saturday mornings of our children. Because so many parents themselves deem extra activities more important than religious education, we must not only make contact by letter, but by personally visiting the home.

Responses Vary

That means visiting the children and their parents. The responses are as varied as the homes. Some children eagerly anticipate their Saturday classes. Others say, "Yes, I'm coming. If I don't, Mother will make me go." Probably the most difficult is the indifferent parent. In many instances, I fear, the parents must be "sold" before the child can be approached.

And all the time we ask ourselves, "Is it the value of the teachings of our God and His Church that these people are debating, or even rejecting?" Many homes we leave with a promise that the child will attend, and a much greater

prayer in our hearts that those promises may be kept.

The Day Arrives

The day of confirmation classes arrives. It is like the first day of school. For the Juniors, it is the anticipation of something new. For the Seniors, it is a continuation of last year's work with new subjects and classes.

First of all, to the twelve-year-old Juniors, the true significance of confirmation classes must be explained. It is the real beginning of their introduction to an understanding of church membership. They have learned the teachings of Jesus Christ as revealed in the Bible in Sunday school, but now they are to learn the principles of their faith. It is explained that assignments will be made just as in school, and classes will be divided into periods. Certain requirements must be met, but this is different from school. It is part of their training in religious development, the education of their entire being.

The Junior class, divided in two sections, one of girls and one of boys, has a definite morning schedule. In order to simplify the program, let us follow the Junior girls through a typical Saturday morning.

At 9 a.m. they meet with the associate pastor for "Junior Catechism." Dell's *Junior Catechism* is their chief textbook. This class is a "drilling" class. The parts of the catechism are reviewed. Applications in the light of Bible stories emphasizes the meaning of the Commandments, the Creed, the Lord's Prayer, and the Sacraments. Intensive memorization together with Bible story application is the true purpose of the course.

Musical Training

Then comes 9:45 a.m., and there is a change for the girls. It is time for music class with the choir director. Rightfully entitled "Church Music and Worship," the aims of the class are to study the form and the use of the liturgical service, to cultivate a greater appreciation of the fine Lutheran music, and to learn the fundamentals of singing. Part of the confirmation classes' new program is to attend church services in a group on Sunday morning. After attending Sunday school together, they don vestments and occupy the choir stalls during the second service. Their musical training on Saturday mornings also prepares for admission to the postconfirmation youth choir. One of the requirements of the year is to learn

the words and music of nine chorals.

At 10:30 a.m. supervised physical education in the gymnasium draws off some of the surplus energy which has been accumulating during the morning. Sunday school class teams oppose each other in volley ball or basket ball, affording friendly competition.

Church History

After their so-called "recess," the girls are ready for their "Church History" at 11:15. This course embodies a history of the Lutheran Church. It begins on a small scale with a relatively brief story of the local church, continuing to other Lutheran churches in the city and district, and on to a further discussion of national and international Lutheranism. It includes an explanation of the organization of our own synod as well as other Lutheran synods. An explanation of the opportunities for service of all age groups within the church is reviewed. We try to explain that there is a women's organization for Mother to attend, and that the Brotherhood is a way in which Father can serve his church. The work of our mission fields is discussed. Most of all, we want our Juniors to have an idea of the administration and activities of the entire Lutheran Church, a subject about which many of the parents are sometimes misinformed. We want the child to feel, "This is just the beginning of my work in the church."

You now have an idea of the activities of the Juniors. Let us go back to the Seniors and follow their schedule through the morning.

The Senior boys and girls meet together for their first class in "Learning to Know Your Faith." It is taught by the pastor and continues for two periods. Dell's *Senior Catechism* is their textbook. Vogel's *Pupil's Handbook* supplies the necessary homework. In accordance with Luther's teaching, that the head of the house should instruct his children, the parents of the boys and girls become the teachers. The child's workbook must be corrected and graded by the parents before the child comes to his Saturday morning classes.

Application — Interpretation

In the Junior class, application was the chief purpose; in the Senior catechism class, interpretation is the principal objective. The parts of the catechism have been memorized; they have been taken quite for granted. Now the

Seniors are to think through the fundamentals which they have studied. They must be prepared for the stand which they must take as Christians. Their faith must become a part of their everyday living, and they must know the reason, "Why?" They must "be ready always to give an answer to every man that asketh . . . a reason of the hope that is in you with meekness and fear." They must learn to be witnesses. Yes, it is their preparation for intelligent church membership.

At 10:30 a.m. the girls attend the "Church Music and Worship" class, while the boys attend the "Bible" class. The music course taught to the Seniors is a continuation of the previous year's course.

The Bible course, taught by the associate pastor, includes a study of the Old and New Testament. Hiltner's *Knowing Our Bible* workbooks are used. Of an elementary nature, the course gives the Senior confirmands an all-over picture of the Bible. It shows how important the Bible is as a framework for reference in catechetical study.

The fourth hour, the classes are reversed. The girls attend the Bible course, while the boys vocalize in music class. The boys have a supervised physical education period from 12 to 12:30.

Home Visitation

This summarization has given you an idea of the Saturday confirmation instruction in our church. In this article I have not only tried to outline the program of our local church, but I have tried to emphasize the importance of personal contact.

The need for home visitation in our congregations is becoming greater. With increased activities demanding the interest and time of our young people and parents, our church must send out its disciples. No better disciples may be found than our congregation members, our Sunday school teachers, and our council members. The education of the soul must be stressed. To those children who are not encouraged to attend religious education activities, we must be the mindful parents. We must be the ones who show them how to place first things first.

The time which we have at our disposal must be utilized to the utmost degree. We must strive to bring to our children a co-ordinated and consecrated program. We must make the best possible use of the talents and the materials

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The International Lesson Series

By C. E. LINDER
Columbus, Ohio.

MANY of our church schools are using The International Lesson Series in their Young Peoples and Adult Departments. The leaders in these departments, officers and teachers, will do well to acquaint themselves with these lessons in advance. Superintendents and principals and others who are responsible for the worship service and other activities in these departments can then plan with these lessons in mind. Such a fully integrated worship and activities program is highly desirable, and is good educational procedure. Good teaching makes it simply mandatory on the teachers to have a comprehensive and detailed acquaintance with the whole series of lessons they are called upon to teach. Also for the members of the classes it will be a great advantage to have at least some acquaintance with the whole series as such, with each quarter and with each lesson in relation to the quarter and with each lesson in relation to the quarter and to the whole series.

Source

The outlines for The International Lesson Series are prepared and published by the International Council of Religious Education. This Council is made up of representatives of some forty major Protestant denominations in America. Three of the Lutheran synods —Augustana, American Lutheran and United Lutheran—are closely affiliated with this Council and make use of the lesson outlines. The International Council appoints a lesson committee consisting of members from most of the co-operating denominations. This committee prepares the lesson outlines with great care, has them approved by the council and then this council makes them available to any denomination or publishing house that wishes to use them. Fortunately for us Lutherans the majority of the lesson committee members are from fundamental church groups. Consequently these lesson outlines are kept Bible-based and Christ-centered. The approach varies between the Bible and the life situation approach.

The lesson outlines come into the hands of the various denominations using them as mere outlines together with some brief suggestions as to what use to make of each lesson. From that point on, each denomination has one of its members write the teacher and lesson helps strictly according to the confessions and practices of the denomination. Consequently when the International Lesson Series reach our schools they have taken on a distinctly Lutheran aspect and can therefore be used without any hesitation.

Popularity

Many and grave have been the criticisms leveled against The International Lesson Series. Usually these criticisms reveal lack of information or an evident bias on the part of the critic. Nobody contends that these lessons are perfect, that they will fit every situation, or that they are necessarily the best way of studying the Bible. But there is no gainsaying it, it is the most popular, widely and consistently used lesson series in existence. Its unvarying fidelity to the Bible accounts in no small measure for this great popularity. So does the fact that they are quite generally used in most of the Protestant denominations, one of the evidences and bonds of unity in American Protestantism. The large number of teacher's and lesson helps prepared on these lessons, including syndicated newspaper columns, have also added to this widespread popularity. Their uniform lesson feature also helped to popularize them among many people. However, it must be admitted that their popularity is waning in all but the Young Peoples and Adult Departments.

A New Cycle

The International Lesson Series is arranged in cycles covering from 5 to 7 years. With the last lesson in December 1950, a six-year cycle will be brought to a close. Accordingly with the first lesson in 1951 a new lesson cycle will begin. This new cycle will again be a six-year cycle, 1951-56. On another page the complete 1951-56 cycle spread is given. The quarters marked (1) will concern themselves with a consecutive study of New Testament Bible history. Those marked (2) will take Old Testament Bible history through in chronological order. The quarters marked (3) will study various aspects of the Christian faith and life in the light of selected Scripture passages. And those marked

CYCLE SPREAD 1951-56

1951	1952	1953	1954	1955	1956
Mark, Gospel of Action (1) (4)	Early Followers of Jesus (1) (3)	Matthew, Gospel of the Christian Life (Cont'd) (1) (3) (4)	John, Gospel of Divine Love (1) (4)	Christian Teachings (Doctrine) (3)	Luke's Story of Our Lord (Cont'd) (1) (4)
Great Epochs of the Bible (1) (2)	The Ten Commandments and Teachings of Jesus (3)	Paul and Some of His Letters (1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, Philippians) (4)	The Northern Kingdom and Its Prophets (2)	The Southern Kingdom and Its Prophets (2)	Luke's Story of the Early Church (1) (4)
Christian Teaching on Human Relations (3)	The Rise of the Kingdom (Judges to Solomon) (2)	Letters to Churches and Pastors (Romans, Ephesians, Colossians, 1 and 2 Timothy, Titus, Philemon) (3) (4)	Growth in Christian Living (3)	Exile and Restoration (Jeremiah to Malachi) (2)	Writings of Faith and Encouragement (Hebrews to Revelation) (3) (4)
The Beginnings of the Hebrew Nation (Abraham-Joshua) (2)	Matthew, Gospel of the Christian Life (1) (4)	Bible Teachings for a Better World (3)	Wisdom and Worship in Old Testament Literature (Job, Psalms, Proverbs, Ecclesiastes) (3) (4)	Luke's Story of Our Lord (1) (4)	Great Passages of the Bible (1) (2) (3)

(4) will lend themselves very readily to book-of-the-Bible studies.

The first quarter in each year will concern itself with the life and teachings of Jesus. This is done to provide New Testament lessons during the main part of the festival half of the Church year. Besides studying Bible history in periods, two distinct efforts are made to give the learner an overview of the entire Bible. This is done once in the first year when the second quarter lessons present a preview of the entire Bible to be studied. It is done again in the last quarter of the last year of this cycle when, as a backward look, great passages from every period of the Bible are taken up in chronological order for special study and evaluation.

Carefully Planned

What has already been said about these lessons indicates what a fully planned series of Bible lessons this is. It will be readily seen that it is the purpose of these lessons to do four things: 1. To acquaint more fully with the history of the Old Testament. 2. To do the same with the history of the New Testament. 3. To provide special studies in the faith and life taught and mediated by the Bible. 4. To provide opportunity to do book-of-the-Bible study. Thus a desirable variety of Bible study is provided. No kind of study is pursued to its conclusion, but in blocks or periods or units. Each kind is continued for about as long a time as interest can be sustained, and then another kind is taken up. Yet these blocks can be easily pieced together, so that the learner gets the sweep through the entire Bible.

These lessons will take us into all parts of the Bible of both Testaments. They are not a mere repetition of the lessons we had during the past six years, or any period preceding that. They are a newly chosen series of lessons which make an earnest effort to give a new approach to our study of the old but ever new Bible. Whether you are for the first time teaching or studying these lessons, or have previously covered one, or even ten such cycles, you are here offered competent guidance for a fresh study of the everlasting truth as this has been revealed and recorded by God through His prophets and apostles in the Bible.

Naturally, in such a carefully planned curriculum no lesson should be treated as a thing apart, but always according to its place

and purpose in the general plan. Teachers and students who complain about these lessons skipping about too much all over the Bible are usually guilty of handling each lesson by itself.

1951

During the first quarter of 1951 we shall study the Gospel of Mark and the life of Jesus as therein set forth. In the second quarter we shall, as it were, study the "table of contents" of our new six-year curriculum by taking a look at the great epochs of the Bible in their sweeping succession through the ages. In the third quarter we shall take a careful look at some human relationships and study them in the light of the Scriptures. And during the final quarter we shall begin the study of Old Testament history, covering the era from Abraham to Joshua.

First Quarter

The Lesson Committee makes these suggestions about this quarter of lessons: "This is a study of Jesus as the Gospel of Mark presents Him. Our Lord is shown as a man of action, of power, of service, as a man of deeds. Passages from Mark that emphasize these characteristics are made the basis of study. The purpose of Mark to create a vital faith in Jesus Christ as Saviour and Lord is made plain. The lessons may also be used to give a connected story of the earthly life of Jesus."

Each teacher should have the help provided by his church. His church publishing house always carries also a variety of other helps from which he can choose.

"The Monthly Conference" is on page 32

The Challenge of the Christian Kindergarten

By ADOLPH C. STRENG
Dean, Texas Lutheran College
Seguin, Texas

IN the cemetery of the little village of Schweina, near Marienthal, Germany, stands an interesting monument consisting of a sphere, a cylinder and a cube, which marks the grave of the educator, Friedrich Froebel. Everyone can understand the words inscribed on the monument, namely: "Come, let us live for our children." These words, which describe the lifework of Froebel, have become the motto of consecration for many who are sincerely interested in children the world over. However, one may evaluate the accomplishments of Froebel as an educator, one thing is sure: he completely sacrificed his life for children whose welfare was his passion.

Froebel devoted much of his life to the study and understanding of children two to seven years of age. He loved them and was convinced that their future personalities were largely determined by the experiences, thoughts and emotions of these early years; that is why he wanted to make these years as joyful and meaningful as possible. He emphasized the basic example of reverence and devotion given to the child by his mother and teachers; he recognized the great importance of the use of sacred music and the singing of simple songs and hymns; he was deeply interested in the hallowing influences and impressions which the Creator has provided in the intricate forms, the beauty, order, majesty and grandeur of nature. He knew that in the proper love and admiration for their teachers and parents, children learn similar attitudes toward God. Through the idealistic, inspiring and almost sacred personalities of kindergarten teachers, he hoped to change the course of world history.

The first kindergarten was established by Froebel in the Prussian village of Blankenburg in 1837. He felt deeply moved when this name came to him for he was strongly opposed to call his educational institute a school; said he:

"I do not wish the children to be schooled in it but rather to be allowed under the gentlest treatment to be freely unfolded . . . the divine element is to be guarded and fostered as far as it is possible for human beings." But he was too much interested in the basic education of all mankind and thus his ideas did not fit into the ideals of his homeland. As early as 1836 Froebel expressed the prophetic opinion that the kindergarten would probably be most fully developed in the United States under the national ideal of self-government and perfect freedom according to the law. This may have encouraged Karoline Louise Frankenberg to come to America as early as 1838 for the purpose of suggesting Froebel's theories in American education.

By and by the kindergarten became firmly entrenched in our best public school systems. Here is a most challenging opportunity that has been almost completely neglected in Lutheran congregations all too long. Some fifteen years ago one hundred fifty pastors in the American Lutheran Church expressed definite interest in Christian kindergartens. There are few Christian congregations of several hundred members that could not have such a "Lutheran garden for children" if they really took the missionary command of Christ seriously.

Texas Plans

As early as 1935 the Parish Education Committee of the Texas District began to create interest in the Christian kindergarten. For the district convention of the following year they prepared an attractive display consisting of posters, books, pictures, and other materials on the Christian kindergarten. A strong plea was also made for congregations having the proper teachers and equipment which would be willing to conduct experimental Christian kindergartens. More and more individuals expressed interest and new challenges were made at a number of district conventions, chautauquas, and church workers institutes.

The hopes and ideals became a happy reality when in 1946 the Park Place Lutheran Congregation in Houston, under the enthusiastic leadership of Pastor David Herman, made careful preparations for the opening of the first Christian kindergarten in the Texas District that fall. This kindergarten now continues in its fifth year.

In the meantime Christian kindergartens have come into being in at least five additional Lutheran congregations in Texas: Highland

Park, San Antonio; Emanuel, Seguin; Zion, San Antonio; St. John, San Antonio; St. Martin, Austin. On November 30, 1948, the Texas District Committee on Parish Education sponsored a Christian Kindergarten and Day School Conference at Texas Lutheran College; sixty people were in attendance and the various phases of Christian kindergarten work were presented. In the same year the Board of Parish Education produced *The Christian Kindergarten Handbook* in which Mr. D. A. Vetter discusses the need, the procedure, the leadership, the equipment, the finances, the enrollment, the program, and a typical day in the Christian kindergarten. In 1949 Dr. W. A. Siefkes of San Antonio prepared a syllabus on the Christian kindergarten in which he takes up the objectives, the desperate need, the curriculum, methods and activities, uniting the kindergarten and the home, housing and equipment, securing the enrollment, finances, and problems to face and pitfalls to avoid. This course has been given at the Texas Lutheran Church Workers' Institute in 1949 and 1950.

Heart of the Problem

The teacher of the kindergarten has well been called the "heart of the problem." Some of her basic characteristics may be stated as follows: 1. Personally on fire with the love of Christ constraining her. 2. A deep love for small children demonstrated by almost endless patience and tact both with the children and sometimes "peculiar" parents. 3. Appreciation and love for simple Christian hymns and songs and the ability to teach them by demonstration and example. 4. Imbued with catching enthusiasm and the ability to radiate sunshine and the joy of being alive in God's wonderful world. 5. Ability to activate children rather than doing things for them. 6. Gifted and sufficient training both in teaching several phases of art and construction work as well as in telling Bible, missionary and other stories realistically and effectively. 7. Eager to see things from the child's point of view. 8. Love for the Lutheran heritage and the several branches of activity of the Lutheran church. 9. Personal experience of knowing God as the Heavenly Father and Christ as Saviour and Lord.

Pastor David Herman of Houston writes realistically from more than four years of experience:

"Our kindergarten, with its teacher, helped to established a beachhead for the Lutheran church

in an almost 'completely occupied' community. Now our youthful church has won an enviable place in our community in all fields of endeavor. Our thoroughness drove a wedge into the thinking of the people; . . . an Episcopal rector's wife personally transports seven pupils to our kindergarten each day with this statement: 'We can't go wrong here! We know, since we have a Lutheran teacher in charge of our nursery for four-year-olds.'

Daily Interest

"It has created daily interest in church and Christian education, emphasizing the cross not as the plus but the securely anchored base of education; that Christianity is 'the way of life,' not something to give living grace, but to make it possible. Many see the difference for once between a 'living faith based on the Word' and 'limp churchianity.'

"A good teacher always leaves footprints to be followed after, and many Sunday school teachers strive to attain her partial ideal. It is the greatest single piercing method I know to raise most of the ten standards of our Sunday school. Here, for a change, the church gets in on the ground floor and can give the child a start in his Christian education.

"Partial results can only be given since many valuables elude us no doubt. Our total assets in souls through the kindergarten are: Children directly gained, 25; Children indirectly gained, 24; Adults directly gained, 20; Adults indirectly gained 4; for a total of 73. We feel, however, that this gave our staff and myself the inspiration to build our Sunday school to an enrollment of over 420.

An Achievement

"Out of a total enrollment of 128 thus far, . . . almost two-thirds were non-church members and out of that group of 93 non-church-members, twenty-five were gained for our church which is 27%. No other agency in our church could attain such a percentage."

The opportunity is challenging, the field is wide open and vast, the time, interest and talent of innumerable children three to five years of age—note that more than 10,000,000 children were born in the United States in the last four years—are at your disposal, their souls are eagerly awaiting Christian nurture. Come, let us live for the spiritual welfare of our children!

Released Time

LEGALITY of weekday religious education has again been clarified in a ruling by Justice DiGiovanna in New York State on June 19, according to Dr. Roy G. Ross, general secretary of the International Council of Religious Education.

Two Brooklyn parents had filed a petition on July 27, 1948, asking the New York Supreme Court to order the New York City Board of Education and the State Commissioner of Education to stop the released-time program in which several hundred thousand children in that state are dismissed an hour a week to obtain religious instruction off of public school property.

It was the first test case in New York City as to whether the U. S. Supreme Court decision of 1948 in the McCollum case applied to the New York plan.

"Although most of the weekday systems throughout the country have stood firm since the McCollum decision, which banned religious instruction by church-employed teachers on school property during school time, this new decision clarifies further the type of religious instruction that is legal and will greatly strengthen the weekday movement," stated Dr. Ross.

Justice DiGiovanna dismissed the Brooklyn petition, saying that he had carefully reviewed the McCollum case and found that "none of the objectionable features of the plan in that case" could apply to the New York plan.

After reviewing the features of the Champaign (Ill.) plan which could not meet the test of the U. S. Supreme Court, Justice DiGiovanna listed the contrasting features of the New York plan:

"1. Education Law, section 3210, is the enabling statute which provides . . . 'that absence for religious observance and education shall be permitted under rules that the (state) commissioner shall establish.'

"2. Religious training takes place outside of the school buildings.

"3. The place for instruction is designated by the religious organization in co-operation with the parent.

"4. No element of (religious) segregation is present.

"5. No supervision or approval of religious teachers or course of instruction by school officials.

"6. School officials do not solicit or recruit pupils for religious instruction.

"7. No registration cards furnished by the school or distributed by the school.

"8. Non-attending pupils stay in their regular classrooms, continuing significant educational work.

"9. No credit given for attendance at the religious classes.

"10. No compulsion by school authorities with respect to attendance or truancy.

"11. No promotion or publicizing of the released time program by school officials.

"12. No public moneys are involved."

The necessary place of religion in the whole educational experience of children is pointed to by the Justice: "Recognition of the value of religious instruction as an educational contribution to the moral development of men began to take definite shape in this jurisdiction about a quarter of a century ago and has developed into the 'released-time program.' "

This was the second time in a year and a half that a New York court has ruled favorably on the released-time plan. On November 19, 1948, a suit brought by Joseph Nelson, president of the Freethinkers of America, was dismissed.

Visual Helps

Junior I, Second Quarter: The Life of Jesus (Concluded)

By BERNIECE SWARD
Chairman, Christian Growth Committee, Augustana Lutheran Audio-Visual Association

Unit B. What People Thought About Jesus. Lessons 5-7.
Unit C. How Jesus' Work Changed. Lessons 8-12.

Lesson 5

Jesus Reproves the Pharisees

SVE Kodachrome Slides

Ha753. Christ Rejected at Nazareth by His Own Countrymen. (Matthew 13:53-58.)
Ha26. Jesus and His Disciples in the Grain Fields. (Luke 6:1-5.)
Ha759. Jesus and the Fault-finding Pharisees. (Matthew 15:1-20.)

Motion Picture, Cathedral

The Calling of Matthew. Sound, 28 minutes. Rental, $8.00.

Lesson 6

Some People Await a Great King

SVE Kodachrome Slides

S16. Symbol of the Name of Jesus Christ.
S13. Symbol of Christ.
S71. Symbol of the Good Shepherd.
Ha20. Finding Jesus in the Temple. (Luke 2:41-52.)
Ha724. Magi Following the Star. (Matthew 2:2-12.)
Ha22. Behold the Lamb of God. (John 1:29-36.)
Ha30. The Multiplication of Loaves. (Matthew 15:32-39.)

Filmstrip, Life of Christ Visualized

The Birth and Childhood of Jesus.
a. The Birth of Christ. (6)
b. The Shepherds Hear the Message and Come to Worship. (11)
c. The Presentation in the Temple (5)
Each film in black and white, $2.00.
Each film in color, $5.00.

Lesson 7

Some People Turn Away From Jesus

SVE Kodachrome Slides

Ha99. The Rich Fool. (Luke 12:16-22.)
Ha28. Jesus and the Rich Young Man. (Luke 18:9-14.)

Filmstrip, Cathedral

The Rich Young Ruler. (Mark 10:17-31.) 35 frames. $2.50.

Motion Picture, Cathedral

The Rich Young Ruler. Sound, 27 minutes. Rental, $8.00.

Lesson 8

Jesus Proves His Greatness

SVE Kodachrome Slides

Ha31. Peter Professes the Divinity of Christ. (Matthew 16:13-17.)
Ha762. The Transfiguration. (Matthew 17:1-9.)

Filmstrip, Church-Craft

Redemption. Second Article of Apostles' Creed, Part I. $6.00.

Lesson 9

In the Upper Room

SVE Kodachrome Slides

Ha763. Jesus Teaches Humility to His Apostles (Matthew 18:1-4.)
Ha38. The Institution of the Holy Eucharist (Luke 22:19-20.)
Ha779. Master, Is It I? (Matthew 26:25.)
Ha39. Do This in Remembrance of Me. (Luke 22:19-20.)
Cc545. Brown, Christ Washing Peter's Feet.
Cc670. DaVinci, The Last Supper.

LESSON 10

Jesus Decides to Keep On

SVE Kodachrome Slides

Ha41. Judas Betrays Christ. (John 18:1-13.)
Cc133. Hofmann, Christ in Gethsemane.

SVE Pictorials

Arrest and Trial of Jesus. 50 frames. $2.00.

LESSON 11

Jesus Gives His Life on the Cross

SVE Kodachrome Slides

Ha43. Peter's Denial of Jesus. (Mark 14:54-72.)
Ha44. Pilate Condemns Jesus to Death. (Luke 23:1-25.)
Cp163. Armitage, Remorse of Judas.
Ch275. Munkacsy, Christ on Calvary.
Ha785. Jesus Is Led Away to Be Crucified. (Matthew 27:31.)
Ha45. Jesus Falls Beneath the Cross. (Luke 23:26.)
Ha46. Jesus Dies for Us. (Luke 23:33-56.)
Ha787. After the Crucifixion. (John 19:38-42.)

SVE Pictorial

The Crucifixion. 50 frames. $2.00.

Filmstrip, Church-Craft

Redemption. Second Article of Apostles' Creed. $6.00.

LESSON 12

The Risen Jesus Makes Clear His Life Work

SVE Kodachrome Slides

Ha788. Peter and John Hasten to the Tomb. (John 20:4.)
Ha48. The Pious Women Visit the Tomb. (Mark 16:1-7.)
Ha789. Mary at the Tomb. (John 20:11.)
Ha791. Jesus Joins the Disciples on Their Way to Emmaus. (Luke 24:15.)
Ha792. Jesus with the Disciples at Emmaus. (Luke 24:28-31.)
Ha49. The Doubting Thomas. (John 20:24-29.)
Ha50. Christ Charges Peter to "Feed My Sheep." (John 21:15-18.)
Ha51. The Mission of the Apostles. (Matthew 28:18-20.)
Ha790. Rabboni. (John 20:16.)

Filmstrip, Cathedral

The Road to Emmaus. $2.50 (Weak on Biblical content.)

Motion Picture, Cathedral

Journey into Faith. 3 reels. Rental, $8.00. During Lent, $14.00. (Based on story of two men from Emmaus, Cleopas and Joel. (Luke 24:13-33.)

LESSON 13

Jesus Came to Be the World's Saviour

SVE Kodachrome Slides

Cm985. Sallman, Head of Christ.

Since this is a review lesson any aid suggested for Lessons 1 to 12 may be used.

Individual slides (all color) are fifty cents each in cardboard mounts.

"One who fears the sacrifice of love must resort to violence, but violence is suicidal. Only love is progressive, reproductive, and eternal." DR. TOYOHIKO KAGAWA.

Activities in the Field of Christian Education

By I. O. NOTHSTEIN

New Helps for Teacher Training. The Augustana Board of Parish Education has announced, through Executive Director Westberg, that a new series of film strips and recordings on teacher training will soon appear. They are being produced by the International Council of Religious Education. Plans have been made for co-operative work with the conference commissions regarding the distribution of these films strips. It is the hope of the Board that many of the Augustana congregations will use this series of ten films, perhaps in a year's meetings of the Sunday school teachers, and that they will be of real value.

The Board also reaffirmed its desire to co-operate with other Lutheran groups in the production of new Sunday school papers. Sample copies have actually been prepared, and it is hoped that the difficulties of production will be overcome.

* * *

Signs of Healthful Progress. The Lutheran Church, Missouri Synod, was greatly pleased at the report of its Parish School Board, given at the last Synodical meeting. It was told that there has been expansion and improvement in every phase of its parish education program. Not only the Christian day schools, but also the Sunday schools, Saturday schools, released-time classes, vacation Bible schools, and Bible classes have increased and improved.

The enrollment figures reported were: 92,487 children in Christian day schools, 361,947 in Sunday schools, 15,803 in Saturday schools, 17,545 in released-time classes, 97,272 in vacation Bible schools, and Bible class enrollment is steadily going up. Within the last three years nine new Bible institutes were established, and the number of high schools has increased to ten, with an enrollment of 3,232.

* * *

Wednesday Evening Bible Studies. In addition to a Sunday morning adult Bible class numbering 150 members, Our Savior's

Lutheran Church (E. L. C.) of Long Beach, Calif., has been conducting a Wednesday evening course in Bible study for the last six years. In these six years the class has read and studied consecutively every chapter of the Bible from Genesis to Revelation. The attendance was up toward the hundred mark most of the time, and one member missed only once during the six years.

It was definitely announced that the class would aim to complete a study of the Scriptures, chapter by chapter, from the beginning to the end of the Bible. This had a great appeal.

Seven chapters were covered in each meeting, and every member or family was encouraged to read one of these chapters daily for home devotions. Detailed study of a verse has not been the purpose of the course, but rather to trace the total plan of salvation, with the larger movements God used in carrying out His plan.

The following procedure was followed in the class period, beginning promptly at 7:30 and closing invariably at 9 p.m. A devotional period lasted about fifteen minutes. Hymns were selected by the audience. The Scripture reading was responded to by several with short passages, usually from the chapters read during the week. This was followed by a short season of prayer passages or free prayers by those who chose to take part.

The Bible study continued for an hour to an hour and fifteen minutes. This was the wish of the class.

One of the chief reasons for the success of the class is the pastor's thorough preparation for the class sessions. It took at least eight hours of preparation per week to outline each book and chapter with an introduction, an analysis, and a summary. These outlines were mimeographed by the secretary of the congregation, and presented to each individual as he came to the Bible study. This made it possible to get a quicker view of the contents of each chapter and directed the discussions. The result has been that many have read their Bible through, and many home altars have been established in the congregation.

* * *

Helps for the Nursery School. The American Lutheran Church has made available a new course of lessons for the nursery school, called *Bible Storytime*, with a Parent's Guide which will give parents information regarding the lessons that are taught in the

Nursery Class on Sunday morning, as well as suggestions for continuing these lessons at home during the week.

* * *

Long, Longer, Longest. Grace Church (U.L.C.), Mt. Carmel, Pa., honored Miss Chrissie Salzman who has taught a Sunday school class for thirty-five consecutive years, and during that period has never missed a session of Sunday school.

"The members of Trinity Lutheran Church (U.L.C.), Lemoyne, Pa.," says *The Lutheran,* "challenge all comers to excel the 50-year record of attendance made by Bruce Leach." To acknowledge his record the church has had a special fifty-year pin made for him.

Even when the church burned in January 1944, making the regular church school services impossible, Bruce Leach was so accustomed to attending its sessions in the morning that he went to a neighboring church school at the regular hour and then attended the Trinity special church school programs in the afternoon, held in various places.

Our Saturday School

From page 17

which we have. Whether we conduct our classes in a parish house in the midst of a crowded city or in the basement of a quiet rural church, our aim must be to teach God's Word in its truth and purity to each succeeding generation. We are God's chosen witnesses. Therefore, it is not a duty nor a chore, but a privilege to tell. May we fulfill that privilege!

The Monthly Conference

AT this time of year most people are inventory minded. It would be an excellent time, therefore, to call a joint meeting of your church council or board of deacons, school board, and church school staff for the first of a series of discussions on *The Look Ahead.*

Have members of the staff review the articles in this issue, and at a subsequent meeting the articles in the February issue, and let these get the imaginations going. There are great things to be done for the children in your church and community! What is your church doing?